

9. He₃ who knows the path of the
vast, the
graceful^ and the excellent, wind, and
who knows
those who reside above;

-10. He, YARTTNA, the accepter of holy
rites, the
-doer of good deeds., has sat down,
amongst the
(divine) progeny,* to exercise
supreme dominion
(over them).

Varga xvni. **11.** Through him the sage
beholds all the mar-
vels that have been, or will be, wrought.

12. May that very wise son of ABITI
keep us, all
our days, in the right path, and prolong our lives.

13. YARUNA clothes his well-nourished
(person),
wearing golden armour,^b whence the (reflected)
rays
are pspread around;—

14 A divine (being), whom enemies
dare not to
offend, nor th'e oppressors of mankind,
nor the
iniquitous, (venture to displease);

15. Who has distributed unlimited food
to man-
kind, and, especially, 'to us.

sway am evodpadyate. The passage is important, as
indicating the
concurrent use of the lunar and solar years at
this period, and
the method of adjusting the one to the other.

^a *Ni sJtasdda * * pastydsu a.* The commentator
explains *pas-*
fydsu, d'aivisfm jprajdsu, divine progeny • Rosen
translates it, *inter*
homines ; M. Langlois, *au sein ile nos demeures*; Dr.
lloer, *among*
kis subjects. The sovereignty of *Var-una, sdmrdjya,* is
distinctly

specified.

^b *Itibfirad drdpim Mr my ay am*, that is,
suvarnamayam kamcham,
armour or mail made of gold. This looks as if the
person of
•*Vanina* were represented by ail image. The same
may be said of
the phraseology of v. 18.